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INTEMPERANCE.

PARALLEL BETWEEN

INTEMPERANCE

AND THE

SLAVE-TRADE.

BY HEMAN HUMPHREY, D. D.

President of Amherst College, Massachusetts.

[CONCLUDED.]

Were our object merely to make out a strong case, or to prove that one great national curse and stigma is heavier and more disgraceful than another, it would be needless to enlarge. But who ever attempted to mount a battery, without intending, if possible, to rake the enemy's lines? A few rounds, at least, we must discharge on this occasion, just to try the calibre; and should any friend, or an ally, happen, at the moment, to be in the opposite camp, or somewhere between, in the range of our guns, he will do well to consult his safety, by hastening back to his post as soon as possible.

In the first place; if intemperance is more criminal than the slave-trade, and more dangerous to our free institutions, then what is the plain duty of our civil rulers? Is it not to discourage the former as well as the latter? Congress has no hesitation in passing the severest laws against the one, and why not do something to check the more dreadful ravages of the other? Why should the same government, which has cut up the slave trade, root and branch, not only tolerate, but encourage the manufacture of a deleterious poison, which destroys an army of men every year, and which threatens the very heart of the body politic? While the importation of slaves is made piracy by our laws, in obedience to the united voice of policy, humanity, and religion, why should not the same voice prevail against the importation and manufacture of ardent spirits, at least so far as heavy duties can go to shield us from their ravages?

In the second place; if intemperance is worse than the slave-trade, then how ought a sober and moral community to regard that easy system of *licensing*, which fills our large towns with groceries and the whole land with dram-shops? Would the authorities listen, for a moment, to any application for license to carry on the slave-trade, even if they had the power? No; they would spurn at it with indignation and horror. Let them look well, then, to the character und the number of applicants for liberty to retail the most insidious and destructive poisons. For it admits not of a doubt, that, in this way, more evil is done, more lives are destroyed, and more families are beggared, than would be by licensing a thousand small traders to bring home and sell the wretched children of Africa.

In the third place; if strong drink is a more dangerous enemy to our liberties, and the cause of more guilt and suffering in the land than the slave-trade ever was, what influence ought these considerations to have upon those who are engaged either in importing or manufacturing the poison? Would they send out their ships for cargoes of bond-men and bond-women? Would they think it right to raise as many slaves as possible for the market? No—they would shudder at the bare proposal.—How, then, can they employ their capital, and personal services, to encourage and perpetuate the more dreadful slavery of body and soul to intoxicating liquors? I can believe that when John Newton commanded an English Guineaman, and before the guilt and cruelty of trading in human flesh had excited much discussion, some good men might have been engaged in the business. But the times of this ignorance are past—so that if, with all the light which has since been poured upon the atrocities of the slave-traffic, any one should continue in it, should own or navigate a vessel thus employed, or act as an agent or supercargo abroad, or build his stalls at home to receive the miserable captives, he would be justly regarded as utterly destitute, I will not say of religion, but of common humanity, and would bring down upon himself the indignant rebukes of an out-raged community.

In like manner, I doubt not, that in times past, men of the fairest character and of real piety have been large importers and distillers of intoxicating liquors; and this may be the case, to some extent even now. But in full view of the estimates, and arguments, and appeals, which are going forth to enlighten the public mind, no conscientious man, I am persuaded, will be able much longer to own, or work a distillery among us. For how can he, who would indignantly refuse to make hand-cuffs and iron collars for men and women of another continent, persevere in making a liquid poison, which is productive of far greater mischief and suffering to his own countrymen?

In the fourth place; if intemperate drinking is pregnant with more guilt, and misery, and political danger than the slave-trade ever was, how can it be right to retail spirits as a common beverage? Who is there, that for the sake of a small and precarious profit, would burden his conscience with the guilt, and his character with the reproach of supplying the dealers in slaves with staples, and fetters, and ring-bolts, and padlocks, to carry on the accursed traffic? Can any man justify himself in dealing out strong drink to his customers, by the plea, that they *will* have it, and if he refuses, somebody else will supply them and take the profits? This very argument was strenuously urged in the British Parliament, against the abolition of the slave-trade. The Colonies *must* and *will* have more slaves. If we relinquish this important branch of commerce, our rivals will carry it on, and reap all the advantage. Would any British statesman use this argument now?—"If we do not steal, and buy, and sell, and manacle human flesh and blood, under a little darker skin than our own, other nations will do it, and enrich themselves by the trade!" Would any enlightened and conscientious man in the world now reason in this manner?

But how, if the evils of intemperance are greater than those of the slave-trade, can any man permit himself to encourage the former, by dealing in spiritous liquors, while he would shrink from every participation in the latter, with the utmost abhorrence? I trust in God that the time is near, when our patriotic and conscientious merchants will no more vend ardent spirits, and pour out these streams of fire upon a suffering community, than they would sell arsenic by the pound, or retail hogsheads of nitric acid for the daily use of our families —when a respectable tavern-keeper will no more think of waiting and bowing in his bar, with a sparkling array of labelled decanters behind him, and the "black and blue ruin" before him, than of turning auctioneer in a Brazilian slave-market—and when no man of a decent character will any sooner stand and mix liquors in a dram-shop, than he would use a red hot branding iron to fix the indelible stamp of servitude upon the flesh of a child.

In the fifth place; if intemperance is more afflictive and disgraceful to humanity than the slave-trade, who can justify himself even in the moderate use of strong drink? Would those respectable and influential men who drink sparingly, lend the weight of their example, for a moment, to perpetuate the slave-trade, supposing it had not yet been abolished? Would they go into the market and buy at all? Would they tell us, that much as they abhor a whole-sale traffic in human flesh, they see no harm in *trading a little;* and that nobody can be comfortable without a *few slaves.*

But wherein does this materially differ from what is so often and so gravely urged in favor of moderate drinking? The man who takes his scanty rations, is extremely temperate in comparison with many others, it is true—for where *they* purchase gallons, *he* only fills his small decanter once or twice. What he does consume, however is the same kind of poison which destroys its tens of thousands of lives every year. And so long as he buys the smallest quantity, for any other than medicinal purposes; so long as he continues to drink at all, he lends the weight of his example to prolong the sorest plague that ever visited our country.

In the sixth place; if intemperance deserves this character, and if the means hitherto employed to stop its ravages have proved unsuccessful, is it not the duty of every temperate man in the community to take a public stand against the common enemy, by a prompt enlistment in the service? A popular excuse for declining is, "I drink no ardent spirits, or very little indeed; and I presume I never shall.—Why then should I be urged to sign your paper? What good will it do? You have my example already, and you need no such bond as this to keep me sober."

But if the slave-trade was now briskly carried on in all our sea-ports, would you say to the agent of an anti-slavery society, "I purchase no slaves—I never embarked a dollar of capital in the trade, and therefore I see no advantage in giving you my name?" No—you would subscribe at once, and you would consider it the duty of every man to do the same. And why? Because union is strength. And ought you not, for the same reason, to unite with those who are now combining to save their country from the more dreadful thraldom of strong drink?

It is entirely in the power of the temperate and sound part of the community, by uniting, to drive the monster from our land. Those, therefore, who stand aloof from temperate societies, and leave their brethren to go on without them, are answerable to God and their country for every discouragement and hindrance which may accrue from their refusal.—The measures now in train, for redeeming twelve millions of people from the curse of intemperance, cannot fail but through the criminal apathy of the temperate themselves. And shall they fail from this cause? Suppose it were equally in the power of the same class of men to remove the curse of African slavery from the United States, and they should leave it still to press like an incubus upon the heart of the body politic, and stop its pulsations, how would the benevolent universe regard such a dereliction of humanity and justice? With what indignation would a holy God frown upon it!

In the seventh place; if intemperance is so prevalent, so criminal, and so pregnant with misery and danger as has been represented, how can any man feel justified in laying his orchard, or his field of rye, or corn, under contribution to the distillery? A common excuse is, that often-times the farmer can find no other market. Then let him keep his produce. But the plea is not valid. The most that can be made out is, that his grain will sell for a few cents more at the distillery than any where else. And is this an object of sufficient importance to justify any man in becoming accessary to the ruin of his neighbors, by furnishing the means of inebriation! Who can believe that the staff of life was ever made to be subjected to the action of fire, and converted into a liquid poison?

Besides: what does the farmer gain in the end by the higher price, which tempts him to encounter the fumes and noxious vapor of Pluto's laboratories?* To fill his cask for family use, is almost a matter of course; and when he finds his children, one after another, becoming drunkards, let him tell the public how much richer he is for going to such a market.

Will the owner of a great and faithful orchard say, "Providence has loaded every tree with his bounty; it is my duty, if possible, to save the product; and as there is no other demand, it can only be saved by sending it to the distillery?" So might the planter say, of his vast and luxuriant cane-field: "Providence has put this great plantation into my hands to be cultivated, and if I do not import more slaves, the bounty of heaven must be rejected and lost." It will be time enough for the thriving farmer to talk of gratitude and duty in converting his apples into brandy, when he has proved that his lands will produce nothing else; or that, if his fathers had planted an orchard of the *Bohan Upas*, and the demand for the poison were brisk and urgent, it would be his duty to gather and send it to market, though it should destroy the lives of thousands.

Finally; if intemperance is worse than the slave-trade, let every *Christian*, every *patriot*, every *philanthropist*, gird himself up to the great work of reform, and never cease from it till it shall be accomplished. A fearful responsibility rests upon the men of this generation; especially upon the influential and the temperate; upon the guardians and teachers of youth in all our public and private seminaries; and above all, perhaps, upon the *young men* of our beloved country. Let this responsibility be deeply felt; let union and perseverance every where be the watch-words of the sober and virtuous, and soon a drunkard will become as rare a monster as he was in the days of our Pilgrim Fathers; and posterity will look back upon the present ravages and toleration of intemperance with emotions of astonishment, grief, and horror, similar to those which *we* now feel, in reading the most afflictive history of the Slave-trade.

*Or, as a shrewd foreign traveller, once, more appropriately styled them, *"the Devil's tea-kettles."*

RELIGIOUS.

AMERICAN EDUCATION SOCIETY.

THIRTEENTH REPORT.

[CONCLUDED.]

Branch Societies and Agencies.

The operations of the Branch Societies connected with the American Education Society, have not, with one exception, been much extended during the year.

The Presbyterian Branch located at New-York has received a new impulse—and is moving on with animating prospects. More than eight thousand dollars have been subscribed, chiefly in New-York and vicinity, in the form of *temporary scholarships;* or, annual donations of seventy-five dollars each, to be continued for the term of seven years. The Secretary of the parent Society devoted about six weeks, soon after the last anniversary, to an agency in New-York and the vicinity, for the purpose of soliciting donations. The Rev. Henry White, Secretary of the Branch, and several members of the Board of Directors were also successfully employed in obtaining funds. An Agency of three months was undertaken by the Rev. William T. Hamilton of Newark, in the state of Pennsylvania, the fruits of which, it is believed, will long be felt in the growing prosperity of the cause for which he laboured.

The Western Education Society, whose operations are extended through 30 counties in the western districts of New-York, is an Auxiliary of the Presbyterian Branch. No part of the United States affords, at the present time a more interesting field for effort than that which is embraced by this Society. A larger number of young men are applying for assistance within its limits, than have been known at any former period. Arrangements are making to carry forward all the operations of the Society upon a corresponding scale.

The Branch Societies of Maine, New-Hampshire, and Connecticut, for want of suitable men to labour as Agents, have remained nearly stationary. The North Western Branch, comprehending the State of Vermont, has for the sake of convenience, assumed the form of an auxiliary—and is prosecuting the cause in which it is engaged with increasing success.—Mr. Lyman Matthews has been labouring for several months in behalf of this Branch; and there is a prospect that his exertions will be followed with permanent advantage.

In the Southern and Western States something has been done to promote the interests of the Society, the past year. Propositions for union have been made by several existing Education Societies, in remote parts of the country, and a friendly co-operation with them has been secured.

An agency, performed by the Rev. Calvin Colton, in Baltimore, has resulted in the formation of a flourishing Young men's Auxiliary Society, and in the establishment of a permanent scholarship by members of the First Presbyterian Church—to be called "The Scholarship of the First Presbyterian Church, of Baltimore."

Quarterly Register and Journal.

The Quarterly Journal has been continued with increasing prospects of usefulness. In order to give greater facility for the discussion of subjects relating to the education of men for the ministry, and to provide room for a larger amount of statistical information, it has been found necessary to enlarge the work, and to publish it in two forms.

1. The QUARTERLY REGISTER AND JOURNAL; to contain from 48 to 64 pages in each quarterly number, making a volume of 200 or 250 pages annually—and to be furnished to subscribers at *One Dollar* per year in advance.

2. The *Quarterly Journal*, of 16 pages quarterly—for gratuitous distribution.

By a vote of the Board, the Society is charged, at cost, with those copies which are distributed to friends and benefactors or others for the benefit of the Society—and, it is hoped, that with this aid, the work will support itself. It is impossible to doubt the utility of such a publication, if well conducted. The public must be informed, before the work of raising up hundreds of ministers can be prosecuted with enlightened zeal, and with entire success. The Board have had many proofs of the favourable opinion entertained of the work by intelligent and distinguished men in different parts of the United States. Nor has it plead in vain, the pecuniary wants of the Society.—A donation of one thousand dollars has recently been forwarded to the Treasurer, by a lady in England, to establish a scholarship, who states that she had been induced to make the donation by reading a few numbers of the Quarterly Journal which had been sent to her by a friend in America.

Principles of the Society.

On reviewing the principles of the Society as at present established, the Directors would express their conviction of the importance of adhering to them scrupulously, in future operations of the Society. To raise the standard of ministerial character and qualifications; to guard against abuses in the appropriation of funds; and to render the Society a permanent blessing to mankind, have seemed to the Directors to be the leading objects which should claim attention in such an enterprise as that of the American Education Society. The principles of the Society have been adopted with reference to these ends. Satisfactory evidence of good natural talents, of sincere piety, and of real indigence is insisted on as conditions of patronage. The applicant must be willing to pursue a thorough course of education, and to make every reasonable effort to sustain himself. The assistance granted is in the form of advantageous, parental loans, to be refunded at a future day, if circumstances should permit, and not in the form of an entire charity. An affectionate, but minute and faithful supervision, calculated to promote diligence, circumspection and piety in those under patronage, is to be instituted and maintained. And finally, the patronage of the Society is not limited by sectional boundaries or interests—but any youth possessing the qualifications required by the constitution, and conforming to the Rules, is a candidate for assistance. The relations which the Society holds to the various Institutions of learning, are such as necessarily preclude the exercise of partiality. The amount granted must be the same, except where a *less* sum is desired than the regular appropriation; and whatever deficiencies may exist, arising from local circumstances, must be made up by local efforts. It will doubtless be true that the Rules, of such an institntion will sometimes operate unequally, and they may seem to be less adapted to some parts of the country than to others. But this is a necessary consequence of a General Institution, whose object is to promote, to the greatest extent, a *common good.* To decide against a rule, on account of its unequal application to a single section of the country, would be to require all the other portions of it, perhaps, to submit to a much greater evil. There can be few cases, where local inconveniences may not be better remedied by particular efforts, than by the alteration of general rules.

Results of past efforts.

The influence which the Society has already exerted upon the spiritual interests of men is greater than can ever be fully known in the present world. More than 200 men have entered the ministry who once enjoyed, in a greater or less degree, the patronage of this Institution. Between forty and fifty more will enter the ministry in a few months who have been similarly aided. During the last year, nearly one tenth of all the Ordinations and Installations of ministers in the United States, which we could find mentioned in the public prints, were former beneficiaries of this Society.—From communications received recently, it is safe to conclude that several thousands have professed religion within a few years under the ministry of men of this description. Many of them, if we may credit their own declarations, would not have been educated at all, or would have been very imperfectly educated for the sacred office, had not this Society taken them by the hand, and assisted them on their way. One such minister, who was instrumental of several revivals of religion while he was acquiring an education, and who has had the rare felicity of seeing *five hundred* members added to his church in two years, once said to the Secretary of the American Education Society: "Had it not been for the appeals which the Directors of your Society sent abroad, and the encouragement which they gave to indigent and pious young men, I know not that I should have ever been a minister."

Many other facts, of an encouraging character, might here be introduced were it necessary. But the day for doubting has, we trust, gone by. The demand now, is for united and persevering effort to advance an object, admitted to be of transcending importance to the successful prosecution of every other branch of benevolent enterprise. The heralds of the cross are wanted to carry the Bible into every dark corner of the earth, and to press its truths upon the attention of men. The Missionary Society waits to employ a larger number of qualified preachers on the embassy of salvation, and repeats the inquiry, whom shall we send? and who will go for us? Thousands of desolate churches look and long for Pastors to break unto them the bread of life. The cause of truth, and the cause of humanity call for advocates, to enforce their claims upon the world, and gain but partial triumphs for want of them. All, all proclaim, give us ministers of the Gospel! The spirit of God is kindling a flame of holy love in the hearts of young men, and preparing them, in great numbers, for the toils and self denials of the ministry. But among them there are many who are destitute of the means of acquiring an education. These look to the Church for help. Animated by the encouragements which they have received, they rise up in greater and greater numbers every year, and say here we are, send us. Shall they now be told, the pledges which have been given you cannot be redeemed? The Church is unable to help you? When, we may then ask, are the accumulating millions in our country to be supplied? Must other ages of darkness intervene before the dawning millennial glory shall break? No. In God are our hope and trust. Relying on his promised aid, we will go forward. Every pledge which this Society has given shall be redeemed, and every youthful disciple who has a claim on the patronage of the church shall be educated for the service of Christ. The Lord of the Harvest has given the word, and great shall be the company of those who publish it. Soon the song will be heard on every hill, and be echoed through every valley—*how beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringingeth good tidings of good, that publisheth salvation; that saith unto Zion,* THY GOD REIGNETH!

By order of the Board of Directors,

E. CORNELIUS, *Secretary.*

BIBLICAL CRITICISM.

ISAIAH xxxii. 15.

I should be glad to learn from so[illegible]
lical scholar, whether the clause,
fruitful field be counted for a forest,"
15,) ought to be construed in a g[illegible]
sense. The whole verse runs thus
Spirit be poured upon us from on [illegible]
wilderness be a fruitful field; an[illegible]
field be counted for a forest." [illegible]
and commentators, I believe, take
have quoted in a bad sense; cons[illegible]
image of "a forest" as emblematic
ty, and placed in opposition to [illegible]
field." Thus Mr. Scott, applyi[illegible]
sage to the final ingathering o[illegible]
explains it, that the wilderness s[illegible]
fruitful field; and the state of [illegible]
hitherto viewed as in some mea[illegible]
shall, in comparison with this la[illegible]
counted only as a mere forest. O[illegible]
to the opinion, that it means tha[illegible]
the Christian, by nature a wilde[illegible]
of good works, shall become ferti[illegible]
field, that is, the hypocrite, who [illegible]
fertile and apt for good works, sh[illegible]
as a barren forest tree. But is[illegible]
just and natural to take the cla[illegible]
sense? The rest of the verse is[illegible]
be so construed; and why not th[illegible]
May it not mean, that when the[illegible]
ed forth, the wilderness, the natu[illegible]
corrupt heart, which brought fort[illegible]
thorns and briers, shall become [illegible]
The sinner, converted to God by [illegible]
shall begin to bring forth the [illegible]
eousness; and also, that the fr[illegible]
heart already made "honest an[illegible]
bringing forth, though very inad[illegible]
fruit to the praise and glory of [illegible]
by a large effusion of sanctif[illegible]
"grow in grace, and in the k[illegible]
Lord and Saviour Jesus Chr[illegible]
may aptly indicate growth, s[illegible]
ration; and this very image [illegible]
sense in Scripture: "His branch[illegible]
and his beauty shall be as the [illegible]
his smell as Lebanon." It is pos[illegible]
that the forest may mean trees of an[illegible]
ous or fruitbearing kind; and thus wi[illegible]
imagery be truly characteristic of the bles[illegible]
effects of the effusion of the Holy Spi[illegible]
whether we consider the passage as chiefly applying to the Gentiles, to the Jews, or to every member of the true "Israel of God."—*Ch. Observer.*

SOURCES OF COMFORT.

Solid comfort may be copiously derived from the following sources: a quiet conscience, health, liberty, one's time one's own; or, if not, usefully, innocently employed by others—a freedom from inordinate passions of all kinds—a habit of living within one's income, and of saving something for extraordinary occasions—an ability arising from rational economy to defray all necessary and expedient expenses—a habit of good humour, and aptitude to be pleased rather than offended—a preparation for adversity—love of one's family—sincerity to friends—benevolence to mankind—and piety to God.

Of all the faculties of human nature, that of a firm and tender friendship, ranks the first; it sweetens cares, dispels sorrows, and is an antidote to the severest calamities.

THE WANTS OF WEST-FLORIDA.

The Rev. D. R. Preston, who was sent by the Board of Missions of the General Assembly in September last, to labour as a missionary in Pensacola and places adjacent in West-Florida, in a recent communication to the Board, presents a sad picture of the state of morals in that part of our country. Pensacola is the principal settlement in an extensive territory, which must soon become populous and wealthy; and it ought not to be suffered to grow up without the institutions of the Gospel. We give a part of Mr. Preston's letter below.—*N. Y. Obs.*

Out of a population of about 2,000, rather more than one half is Roman Catholic: the ignorance and abuse of that church, have had much to do in forming the moral hue of even the American population, and still exert a wonderful influence; add to this the lamentable fact that they have never enjoyed the stated preaching of the Gospel, by any Protestant minister, except at short intervals, and you will be prepared to picture to yourself, a state of society much worse than I shall now attempt to delineate.

At the time of my arrival in Pensacola, there was no minister there of any denomination. The Methodist missionary, (the Methodists deserve much credit for their persevering efforts the last two years to introduce the Gospel here) had just left, to attend a meeting of Conference. The Rev. Mr. Searle, of the Episcopal church, has also arrived since. He appears to be an excellent man, and I hope will prove a great blessing to the place.

I was welcomed by all the Protestants, who appeared much rejoiced that I had come among them. The Methodist society, in a very kind and liberal manner offered me the use of their church, (during their minister's absence,) and in it I have preached ever since my arrival, for there is none other in the city.

The Sabbath after my arrival I heard wood-chopping, discharges of fowling pieces, drays were running and shops were open for the transaction of business, in the morning and evening, as on other days. But here it would be unjust for me to withhold the fact that these things are owing to the overpowering influence of the Roman Catholics. They will attend mass in the morning and spend the rest of the day in tippling and gambling shops, sporting, hunting, dancing, &c. A majority of the most respectable classes of the American population express and appear to feel a deep regret at this state of things. They declare that nothing but actual necessity could induce them to comply with such customs. "But then what can we do; our families are dependent upon us. And if we do not open our shops on Sunday for their accommodation, they will not deal with us during the week." And though they do not pretend to justify such business trans-[illegible]tions on the Sabbath, yet they plead the ne-[illegible]essity [illegible] compliance. One gentleman, who was [illegible]ive teacher in the Sunday School, [illegible] had to relinquish his interesting du-[illegible] open his shop on Sunday morning. [illegible] way to correct these evils, is to en-[illegible] public mind; to elevate the stand-[illegible]al feeling. And how can this be [illegible] a majority of our population is im-[illegible]ched to that church, the policy of [illegible]sters it is, to keep their votaries from [illegible] the light, lest their deeds should be [illegible] If you give their laity the Bible, [illegible]rns it, under the specious pretence [illegible]sion is not the genuine word of God. [illegible]eir communion goes to hear a Pro-[illegible]ch, for this heinous sin he must do [illegible]

[illegible]ent every Sabbath in Pensacola [illegible]ed) since my arrival among them. [illegible]nce and attention, when the weath-[illegible] favourable, has been uniformly [illegible] classes and sects have attended. [illegible] of the Catholics have occasionally [illegible]ne out to hear me. I trust my la-[illegible]ot been in vain. But I cannot com-[illegible] you the joyful intelligence that any [illegible]een born again, through the feeble [illegible] your missionary.

[illegible] about twelve communicants of the [illegible]nomination, eight or ten Metho-[illegible]o of our church; besides these [illegible]e one or two Baptists, and I know [illegible]e are any others. The Roman [illegible] without any priest; and I believe [illegible]e fast verging towards infidelity; [illegible]ccount of their language, I can [illegible]ess. They speak either Creole, [illegible]anish. The larger portion of the [illegible] speak of the Protestants) are fa-[illegible]iscopacy. I know not that there [illegible]eaking, a Presbyterian family in [illegible]

[illegible]acola for many miles, all is a [illegible]wilderness; a barren, sandy soil. [illegible]ent settlement, is on the Escam-[illegible] thirty miles distant. It extends [illegible]bama line, down each side of the [illegible] river, to the bay of the same name—[illegible] of Pensacola bay. This settlement is [illegible] 25 miles long, and 8 or 10 broad. The [illegible]pulation at present from 5 to 600 souls. Though mostly in moderate circumstances, they are a kind-hearted, hospitable people. They never have had any stated preaching among them. The Methodist missionary from Pensacola has sometimes visited them. Prior to my visit, there had never been but one Presbyterian sermon preached in this settlement. I have spent four Sabbaths there. They manifest great anxiety to have the ordinances of the Gospel. The attendance and attention are good. Some persons rode upwards of 20 miles to attend my preaching. They talk of erecting a meeting house, that they may have a convenient place to worship when any minister passes through their settlement. So far as my observation extends, they are generally Presbyterians, from the Carolinas and Georgia. They insisted much on my spending a portion of my time with them, which also I am ready to do, if I am continued in Pensacola. Could you but hear the earnestness and artlessness of their entreaties for me to spend one more week, to preach one more sermon, to visit them again, surely if there is a missionary at your command, [illegible]nd a dollar in your treasury, you would gladly [illegible]art with both, that these "poor may have the [illegible]ospel preached unto them." Now is the time [illegible]hey need assistance, before they become indifferent to all these things. It is very likely that [illegible]o soon as the public lands are brought into market, many other families will emigrate to this region; and in a few years they will sit under their own vine and fig-tree, and have their own pastors who shall abide with the flock; and shall they now be assisted or not? Or shall they be scattered and gathered into other folds?

FRENCH PROTESTANTS.

Several very interesting communications from French Protestant Ministers, in answer to letters addressed to them by the Presbyterian General Assembly of 1828, have been received and were read at its last meeting in Philadelphia.

The following is extracted from one of them:

The pious institutions which exist in the United States, are also organizing gradually, although on a smaller scale, throughout our own country. The oldest is the "Protestant Bible Society of Paris," which is now assisted by more than four hundred and fifty Societies, or Auxiliary associations. Through its care, the word of God has been introduced into a very great number of families, and, in many of them, this word, which is with good reason called "a two-edged sword," has been an instrument of conversion and salvation. Our "Religious Tract Society" has published, in the space of seven years, fifty different Tracts, and several placards, as also, for four years past, a Christian Almanack, under the title of the "Almanack of Good Counsels." Our "Evangelical Missionary Society," has established a Seminary in which young men are prepared to carry the Gospel to the heathen. Three of them, the first that we shall send to the Gentiles, will take their departure next May for Southern Africa. We have, besides, a "Committee for the formation of Sunday Schools," and "Societies of providence and mutual assistance," among the labourers and mechanics of our communion.

According to the last Statistical report, our church contains eighty-five consistories, and eleven oratories; it has the services of three hundred and five pastors, and it possesses four hundred and thirty-eight edifices consecrated to worship. But the number of pastors and temples is far from being sufficient for the wants of the Protestant population of the kingdom. We sigh for the moment when all who belong to our communion shall be enabled to hear the truths of faith announced, and when none, as is the case with many at present, shall be deprived of spiritual nourishment.

Moreover we know, most esteemed and beloved brethren, that external means, even if they were numerous, have efficacy only so far as the Lord is pleased to give it to them, and that above all things we ought to desire and ask the out-pouring of his Spirit. Already, notwithstanding the lukewarmness of our petitions, he has abundantly refreshed some portions of our church. There are towns and villages in which pastors and flocks have been turned unto God; and a still greater number of others, in which the revival, without being so general, is real, and makes daily progress. The church of Paris, in particular, has for several years been blessed with much spiritual grace. Much esteemed and beloved brethren, pray that our country may still more participate in grace from on high, and that we may see, appearing once more in the midst of us, the faith which animated our ancestors. We live in calmer, happier times than they: Oh! that the patience and goodness of the Lord may be to us, what his justice and chastisements were to them—a blessing.—*Philadelphian.*

From the Boston Recorder.

REVIVAL AT PORT GIBSON, MISS.

Extract of a letter from a lady in Missinsippi, to a lady residing in Massachusetts,—dated May 14, 1829.

I have been permitted to witness a glorious revival of religion in Mississippi. At Port Gibson, where our invaluable Mr. B. is labouring the Lord is pouring out his Spirit in copious effusions. About 50 since the work commenced, have been brought to a knowledge of the truth, and have professed their faith in Christ. Last Sabbath the Sacrament of the Lord's Supper was administered there. They meet in the Court-house for worship at present. Sabbath morning at sun-rise we attended a prayer-meeting at a private house, where the Lord was present with us. At 8 o'clock, we went to the Court-house to attend the Sabbath School, which was the most interesting one I ever attended; there were about fifty children present. The most influential gentlemen and ladies in town have volunteered their services as teachers and Superintendentst They read, sing, and pray with the children in such an interesting manner as to convince all that it is one of the most important institutions now in operation. There were many spectators present, although the novelty must have passed, for it is nearly a year since the school was established. Awhile after the school closed, we returned to church. Before the bell rang for service the house was crowded to overflowing. But the day was delightful and cool, which made the inconvenience less. Mr. B. addressed the numerous assembly in his solemn and impressive manner. After sermon, seventeen came out aad professed their faith in Christ. They were heads of families;—some husbands whose wives had previously joined the church, some wives whose husbands had started for the kingdom before them. Eight adults received baptism. This is the Lord's doing, and it is marvellous in our eyes.—One year ago there was but one Presbyterian professor in that town. Port Gibson was at that time one of the most dissipated places in Mississippi. But now the whole moral aspect is changed, the Sabbath is sacredly regarded, not an open store is to be seen. Twelve months ago not one was closed on that holy day. Almost every merchant and many professional characters in town are professors of religion. They are active Christians, and are improving fast in divine knowledge. There is a large Bible Class, also a female prayer meeting, Tract Society—Temperance Society—female benevolent Society—monthly concert, &c.—The thoughtless world are often heard inquiring what these tnings mean. They gaze, admire, and hate the change."

From the Western Recorder.

"THE HUNGRY SHEEP LOOK UP AND ARE NOT FED."—*Milton.*

MR. EDITOR—I was quite entertained the other day, in listening to a conversation on the importance of great simplicity of language in sermonizing. The want of this trait, it was thought, is becoming more and more evident among the educated clergy, few of whom seem to be aware how large a portion of an ordinary discourse is never entirely digested by the greatest portion of their hearers. Many will praise a sermon, chiefly because it is a learned one; and many of the more simple-hearted "look up, and are not fed," though hungering for the bread of life. Perhaps the strictures, after all, would have been thought by some too severe; for in a public discourse, it seems scarcely possible that all should be edified, without rising occasionally above the level of the lowest comprehension. The following incidents, however, were adduced, as in some measure illustrative of the existing evil.

A much respected clergyman of New-England—since gone to his rest—had been all one forenoon preaching about the first inhabitants of the world; when, on leaving the church, a simple-hearted hearer interrogated him as to the meaning of the word *antediluvian*, which he had used so freely. "It means," said the Doctor, "the people before the flood." "Ah," rejoined the other, "had you told us this at the beginning of your sermon, we should have understood you."

One of the company observed, that not long since, while visiting the convicts in a state penitentiary, he asked an individual of their number, in the presence of several others, whether he believed in "the *immortality* of the soul;" but without obtaining any definite answer. One of them at length recollected that a person had once told him something about *immortality*, and he supposed it must be true. The interrogator next simplified his question, by asking whether they supposed that the "soul would live forever after death." His meaning was then apprehended; when all readily gave an affirmative answer.

A manuscript sermon was next produced for critical examination, by one of the clergymen present. All allowed that it was a well digested discourse, written too with much beauty and force. Yet on examining the diction and the cast of thought, in reference to the subject of conversation, it was agreed on all hands, that a large majority of the members of an ordinary congregation would be unable thoroughly to digest one half of the ideas contained in the sermon.

The result of this interview was, that the clergymen determined in future to cultivate simplicity, and to endeavour, at the same time, to be plain and forcible in their illustrations, and earnest and spiritual in their whole style of address. I had only to regret that the company was not larger, so that a greater number could have been benefited by the conversation.

Your's, &c. RAMBLER.

THE DYING DRUNKARD.

A drunkard who died in an alms-house in New-Hampshire early in the present year, made the following confession to the minister who visited him in his last sickness. We copy it from the journal of the minister published in the Temperance Herald.

December 27, 1828. "Visited a poor man in the Alm-house, aged 44 years, rapidly declining with consumption. He said;—"My mind is burdened; I wish to speak a few words with you." I leaned over his bed, and listened while he proceeded in a low voice, frequently choaked for utterance, and his eyes all the while suffused with tears. "I entered the army," said he, "in the year 1808. There I took to strong drink; and the habit is what, as you see, has ruined me. I was well brought up—had good instructions; but I disregarded them all; and now I am dying—*without any hope!* When I left the army, instead of reforming, I grew worse. With six companions, I used to go every morning before breakfast to a *store*, for rum,—and that store was kept by a *professor of religion!* Oh! shocking way of getting rich! Those companions are now all dead; and soon I shall be too.* I have had many narrow escapes. In my drunken fits, I have fallen down steep places, and into ditches, and have been drawn out of the road when I was liable to be run over; I have slept in barns, and by the side of fences, and now, in consequence of drinking, I am about to die. Oh! give warning to *young men* for me. Tell them of * * * * and try to save them from such a dreadful end. I had a great many checks of conscience, and convictions of my sin. I have resolved to break off,—and have sometimes done so for a month or two at a time; yet for rum I broke my resolutions,—stifled my convictions—gave up my attempt at reformation; and now for rum, I die in despair." Here the poor man was so overcome that I begged him to desist from speaking—as he evidently could not sustain the effort. "Well," said he, "I have told you my dreadful story; I hope you will pray for me, and warn others against strong drink."—*N. Y. Obs.*

*He died the following week.

Go thy way, Christian, to thy God; get thee to thy knees in the cloudy and dark day; retire from all creatures, that thou mayest have thy full liberty with God, and there pour out thy heart before him, in free, full, and broken-hearted confessions of sin,—justify God in all his smartest strokes, and beg him in this distress to put under thee the everlasting arms;—intreat one smile, one gracious look, to enlighten thy darkness, and cheer thy drooping spirit. Say with the Prophet Jeremiah, "Be not thou a terror to me; thou art my hope in the day of evil;" and try what relief such a course will afford thee. Surely, if thy heart be sincere in this course, thou shalt be able to say, with that holy man, "In the multitude of my thoughts which I had within me, thy comforts delighted my soul."—*Flavel.*

WESTERN LUMINARY.

WEDNESDAY, AUGUST 5, 1829.

TO SUBSCRIBERS.

In consequence of repeated and unexpected complaints on account of the addition of 50 cents to the former price of the Luminary, notice is hereby given that the price will be reduced to the previous terms. The manner, by which the reduction will be effected, and the reasons of it, will be given in the next number.

IMTEMPERANCE.

In this number we close Dr. Humphrey's Parallel between Intemperance and the Slave-trade. We hope it has not escaped the notice of our readers. Although the evils of Intemperanee are set forth in strong terms, and are painted in glowing colours, yet we believe the picture is not overwrought. No violence is done to truth. Facts and observation assure every one of the enormity of the crimes and evils arising from Intemperance. Can nothing be done to suppress it! Much has been done and is now doing to diminish it by the formation of Temperance Societies. Many individuals in the community are convinced of the evils of a free use of ardent spirits, and are desirous to see it discountenanced and discontinued. Let them combine their influence and exertions to effect this object. These associations receive the approbation and support, not only of christian ministers and christian professors, but of judges, grand jurors, lawyers, and physicians. For the assistance of those, who may be disposed to form themselves into societies of this kind we insert in our paper to-day the form of a constitution. See next page.

TRANSYLVANIA UNIVERSITY.

The annual commencement of Transylvania University took place on Wednesday last. The degree of A. B. was conferred on GEORGE W. JOHNSON, and the degree of Master of Arts on John C. Beatty, George C. Boyd, Wm. Brown, Wm. F. Bullock, Henry Clay, jr. S. R. Cockrill, James C. Colman, Edward A. Dudley, Victor M. Flournoy, Norbourne A. Galt, Gustavus A. Henry, Abraham D. Hunt, Thomas J. Jennings, Samuel V. Marshall, Samuel D. M'Cullough, B. J. Peters, Aldert Smedes, and Carmichael Wickliffe.

The performances were highly creditable to the young gentlemen and to the institution. We were particularly pleased with Mr. Bullock's Oration on the Political Effects of Christianity; Mr. Henry's Oration on the Diffusion of Knowledge also attracted special attention. At the close of the exercises, President Woods addressed the audience on the state and prospects of the University. Since its re-organization last fall it has received, he stated, more than 150 students. Not one student had left on account of the burning of the building, nor was one regular college exercise interrupted by that occurrence. The industry and fidelity of the faculty and the present number of students are sure pledges to the friends of the college that with a continuance of their aid and patronage it will revive and flourish and be again the glory and pride of Kentucky. The following is the Order of Exercises, on the day of commencement, in the Episcopal Church.

1. A Salutatory Oration in Latin. *Ninian W. Edwards.*
2. An Oration on the Attainment of Eminence. *Richard Higgins.*
3. An Oration on Civil Liberty *Richard M. Johnson.*
4. An Essay on the Pleasures of Philosophy. *William B. Kinkead.*
5. An Essay on Decision of Character. *George B. Kinkead.*

MUSIC.

6. An Essay on the Prospects of America. *Luther Mason.*
7. An Oration on Literary Old Age. *David Peebles.*
8. An Oration on the Love of Liberty. *Richard Pindell.*
9. An Essay on the United States.—*James Scott.*

MUSIC.

10. An Oration on Transylvania.—*William Brown.*
11. An Oration on Mental Attainments. *Aldert Smedes.*
12. An Oration on the Dignity of Human Nature. *Carmichael Wickliffe.*

MUSIC.

13. An Oration on the Diffusion of Knowledge. *Gustavus A. Henry.*
14. An Oration on the Political Effects of Christianity.—*William F. Bullock.*
15. Conferring Degrees.
16. An Oration on the Colonization Society, with Valedictory Addresses.—*George W. Johnson.*

LAFAYETTE SEMINARY.

The public examination of the young Ladies in this School was held on Thursday and Friday last. The audience expressed a high degree of satisfaction with the performances of the pupils and the proofs, that they gave, of their knowledge of the various branches, to which they had attended.

The following order of examination was pursued in the Department of the Principal, with some variations and omissions on account of the want of time and other circumstances.

The next Session in this Seminary will commence on the first Monday in September next, and continue five months.

Order of Examination.

Reading,—Spelling,—Grammar,—Geography, Arithmetic,—Hist. of U. S.—Astronomy,—Whelpley's History,—Logick,—History of Rome,—Natural Philosophy,—Chemistry,—Rhetorick,—Geometry,—Botany.—French,—Watts on the Mind-—Mason on Self-Knowledge,—Maps,—Composition,—Speaking,—Writing,—Musick,—Paintings and Fancy Work.

EPISCOPAL CONVENTION.

Bishop RAVENSCROFT, of North Carolina, arrived in town on the evening of the 25th ult., and preached in Christ Church on the following Sabbath. While here, he confirmed about 100 members of the church. He is the first Bishop who has visited this part of the country for many years. His visit was very gratifying to all his Episcopal friends; and all who had the pleasure of hearing him preach, were pleased with the evangelical and serious character of his sermons. He left here in the stage early Wednesday morning for Philadelphia.

(COMMUNICATED.)

The Elkhorn Association will commence their Annual Meeting in the Baptist Meeting House in Lexington on Saturday the 8th inst. at 10 o'clock A. M. On the next day there will be preaching in the Baptist, Methodist, and two Presbyterian Meeting-houses.—Arrangements for the accommodation of visitors will be announced on Saturday.

REVIVAL AMONG THE INDIANS.

Extract of a letter from the Rev. H. C., to a friend in Lexington, dated

MAYHEW, CHOCTAW NATION,
JULY 14th, 1829.

I left the lower part of Mississippi the 2nd of June, intending to pass on through Tennessee into Kentucky, and came on as far as Col. Folsom's, (one of the Chiefs,) and found the state of things so interesting, in a religious point of view, that I thought it my duty to remain during the summer, if I am spared. At a meeting in Col. Folsom's neighbourhood the first Sabbath in June, 93 persons professed to be anxious about their soul's salvation.—The next Sabbath, in a small neighbourhood twelve miles distant, 34 professed to be anxious.—The Sabbath following in Col. F's neighborhood again, there were 35. The next Sabbath the Rev. Mr. Kingsbury of Mayhew, Rev. Mr. Williams of Aiikhunna, and myself, visited Elliot, (one of the Missionary Stations about 100 miles from Mayhew,) where they are destitute of preaching. The Lord appears to be with us, and altho' but few people attended, (owing to a report circulated by some malicious person, that the Captains had forbidden the Indians to attend, and threatened to whip those who did attend,) yet, about 20 persons were awakened.—The Sabbath following, we had a meeting at Monroe, in the Chickasaw nation, that was well attended, and between 40 and 50 persons were awakened. It was said to be the most interesting meeting that they have ever had in that nation. The leading men of the nation had previously been indifferent, perhaps I might say, opposers to every thing of the kind. The Chiefs were all present at our meeting, and some of them were very much agitated. One, we think, left the place to conceal his feelings. Another remained till the close of our meeting—acknowledged that he was convinced of the importance of religion, and expressed a desire to have more preaching. I have not spent a Sabbath since I have been in the nation where there were less than 20 persons professed to be concerned and anxious about the salvation of their souls. And amongst the Indians religion is so unpopular, as yet, that few, I think, are willing to be known as anxious persons until they are so in reality. The people appear to be taking sides, some for the Lord and some against him. What appears to be specially encouraging, is the fact, that most of the leading men in this part of the nation have come out decidedly on the Lord's side. Col. Folsom, the Chief of this district, is a powerful man—as we say, "a host of himself," and he appears to be engaged with his whole soul in the good cause. There is another fact that is new to me in the dealings of God's providence. In Christian communities young persons are generally the subjects of renewing grace, and comparatively few cases occur of aged sinners being brought to believe in the Lord Jesus Christ for salvation. But amongst our red brethren it is not so. The gospel takes effect upon the aged as readily as upon the young. I have witnessed some very interesting cases of this kind. One man near 100 years old attended one of our meetings for the first time that he had ever heard preaching in his life. He sat and listened with great attention all day, (for our meeting continued, with two or three short intermissions, from morning till night,) and at night when he went home they set some victuals before him, but his appetite was gone. He was in great distress; but before the next Sabbath he was rejoicing in hope, and regretted that he had not known this when he was young. He had never heard of a Saviour before, and now he was old and could have but a few days to serve the Saviour on earth.

There are a great many such cases, of persons who gladly embrace the offers of mercy through a Redeemer the *first time* that they ever hear them preached. And it has appeared to me a very strong evidence of the divine origin of Christianity, that it produces the same feelings and effects on men in every situation in life. The same distress and anxiety under conviction, the same joy, and love, and peace, and happiness, when they hope they have obtained mercy. And in every instance, so far as I know, where any of our red brethren have obtained a hope in Christ, they appear willing to bear the cross despising the shame. They are willing to confess their sinfulness—the change in their views and feelings—and most of them are willing to pray to God in publick, as well as in their families and in private. They would be shocked, and could hardly believe it, if they were told that there are professors of religion in Christian lands who are ashamed to pray even in their own families. I have sometimes been greatly affected, although I could not understand their language, at hearing them pray. The tones of their voice, their attitude, and every thing about them, appeared to manifest that they were holding intercourse and communion with God. And when they sing, (it is an exercise in which they take great delight,) it reminds me very much of the singing

that I have heard in other places where there has been a revival of religion. I think I have heard as good singing, with as much taste and spirit, in these nations, as I have ever heard in Kentucky. And sometimes they spend nearly the whole night in singing and prayer. You may perhaps think that I am very extravagant in the statement I have made. I would rejoice if you could be present to witness some of these things, that you might judge for yourself. I do think that the people in these nations are improving rapidly in civilization and religion. They have enacted laws against the introduction and use of ardent spirits. Many that were habitual drunkards, are reformed, and are sober and industrious men. In this respect they have gone further towards promoting the welfare of the nation than any people of whom I have any knowledge.

PRESBYTERIAN STATISTICS.

We have just received the minutes of the last General Assembly of the Presbyterian Church. It is a large pamphlet of no less than 520 pages. The Appendix, which constitutes much the larger part of the book, contains Correspondence with Foreign Churches, Narrative of the State of Religion, Reports, and Statistical Tables. In this publication of the General Assembly we have a complete view of the state and operations of the Presbyterian Church in the United States. The following is an extract from the Stated Clerk's summary view of the Statistical of Reports.

"The General Assembly of the Presbyterian Church in the United States, has under its care NINETEEN Synods; NINETY-TWO Presbyteries; 1393 ordained Ministers, and 205 Licentiates; making 1598 Preachers of the Gospel; 195 candidates for the sacred office; 2070 churches, or congregations, under the spiritual government of so many Sessions; and *One Hundred and Sixty-Two Thousand Eight Hundred and Sixteen* COMMUNICANTS. During the last year, *Fourteen Thousand Eight Hundred and Forty-six Communicants* were added to our churches on examination and the profession of their faith; and 3155 were added by certificate from foreign Churches, or were translated from one Presbyterian Church to another. The whole number of communicants thus added, amounts to 18001; and *the actual increase of communicants*, since last year, after deducting for deaths, removals and suspensions, has been 16508. The additions of 1829 have exceeded those of 1828, by 1906; and the *actual increase* of the year ending April 1st 1829, has exceeded that of the preceding year, by the number of 5485 communicants. Our *increase* of ordained Ministers last year, was 108; but as 20 Ministers deceased, and several removed to sister churches, we may consider the addition of Ministers as having been 130. Of our Ministers, 40 are Presidents or Professors in Colleges or Theological Seminaries; 3 are Chaplains in the Navy of the United States; and 15 are engaged in missions to the heathen. Our increase of *Licentiates* has been 11, and of *Candidates* there has been a DECREASE of 47. In our last statistical year, there were baptized within our churches 3982 adults, and 12171 infants; making a total of 16153 baptisms; which exceeded those of 1828, by 1974. The sums reported as having been collected to defray the travelling expenses of the Commissioners to the last General Assembly, amount to $3442 67. The commissioners and delegates who actually attended, were 176; and the distance which they travelled, in passing to and from Philadelphia, a little exceeded 75,000 miles.

The funds reported by our Presbyteries, as having been collected during the last year for sundry charitable purposes, are the following, viz. For Foreign and Domestic Missions, *Thirty-nine Thousand One Hundred and Eighty dollars, and fifty-three cents;* for the support of several Theological Seminaries, *Ten Thousand and Fifty-four dollars and fifty-two cents;* and for the Education of poor and pious youth, *Twenty Thousand Three Hundred and Ninety Dollars, and fifty-four cents.* These two last sums may be said to be for educational purposes, and amount to $30445 06. The total of collections is $73,068 26.

The foregoing summary is calculated to fill the minds of those who love the Presbyterian Church, with gratitude to God, for conferring on us unexampled prosperity; and with deep humility at the consciousness of our having made comparatively poor returns of love, fidelity, self-denial, and benevolent effort in promoting the Redeemer's kingdom.

BIBLE CAUSE.

FOUR THOUSAND DOLLARS FROM ONONDAGA.—At a meeting held at Syracuse on the 8th ult. the Onondaga Bible Society resolved in reliance on Divine Providence to pay the American Bible Society *Two Thousand Dollars a year for two years*, to aid them in the great work of supplying every destitute family in the United States with a Bible in two years.—*New-York Observer.*

PROGRESS OF CHRISTIANITY IN INDIA.

From the pen of a Missionary.

"Thirty years ago, there was scarcely a christian, or any sign of Christianity, in Calcutta, whether among Europeans or natives. Now, besides six Episcopal Churches, there are five dissenting Chapels. The Sabbath is also beginning to be reverenced among the major part of the Europeans, although it is a lamentable fact that Europeans seem to feel themselves under much less restraint in this country than in Europe. Yet, in consequence of the labours of Missionaries, many are brought to a sense of their duty, and I trust there is an impulse given to the whole of the English population. The Churches are well attended, Missionary efforts are in much better repute than formerly; and wickedness that would formerly stalk the streets with the utmost effrontery, is now, in a manner, obliged to hide its head. The number of heathen converts are so many, and of that kind, as greatly to encourage the hearts of Missionaries. The wonder, I conceive, ought not to be that so few are converted, as that so many become Christians. The difficulties are immense in the way against heathen converts. My Pundit is a Christian; in consequence of which his wife has been taken from him by his friends, and kept a close prisoner; he has been separated from her now, I suppose, several years.—There is another individual, who has just come to the Missionaries for protection. Some few months ago he signified to his relations that he intended to become a Christian; in consequence of this he was seized by them, and has been kept in close confinement, till a few days ago he contrived to make his escape.

"There is now in Calcutta, a great spirit for hearing the Gospel among the natives; in different parts of the city there are no less than six Bengalee chapels in our own connection, and many others belonging to other denominations. The places are frequently well attended, and the congregations listen with more attention than formerly. I have been cut with Paunchoo, (who is a most excellent native preacher,) when he has collected a large congregation in the open air, who have listened with great apparent attention and interest. It gives me the greatest pleasure to state, that so far as I have been able to observe, the Missionaries of all denominations here, seem to be zealously devoting themselves to the advancement of the Redeemer's kingdom."—*Christian Sentinel.*

GAUDAMA OR BOODH, THE BURMAN IDOL,

Is said, in the Burman Books, to have been a son of the King of Benares, (in Hindostan,) and to have been born about the year 600 before Christ. Boodh, after his exaltation, taught his followers, that after his ascent, the remains of his body, his doctrine, or an assembly of his disciples, were to be held in equal reverence with himself. When a Cingalese therefore, approaches an *image* of Boodh, he says: "I take refuge in Boodh; I take refuge in his doctrine; I take refuge in his followers." This religion is spread over the Burman empire, Siam, Ceylon, Japan, Cochin China, and the greater part of China Proper. Not less than *one hundred millions* of the human family are the votaries of this false and hopeless system of superstition.

"Boodh, (or Gaudama,) as seen in many temples, appears seated upon a throne placed on elephants, or encircled by a Hydra, or in the habit of a king accompanied by his attendants. In most of the modern images, however, he is represented in a sitting posture, with his legs folded, his right hand resting upon his right thigh, and his left upon his lap; a yellow cloth is cast over his left shoulder, which envelopes his right arm. His hair is generally in a curling state, like that of an African; his ears are long, as though distended by heavy ear-rings."

MR. KING'S JOURNAL IN GREECE.

(CONTINUED.)

Departure from Demitzana.

Monday, November 10.—While packing my baggage, preparatory to leaving Demitzana, multitudes pressed in to see me, some to beg for Tracts, and some to express their good wishes in my behalf.

A little before noon, I was ready, thanked the priest for his hospitality, and bade him adieu But on going out, he and the other priests informed me that they were going to accompany me a little distance; so leaving my animals to be led, I walked out of the village, accompanied by the priests, school-masters, officers of the police, and some of the principal men. But after having proceeded about a quarter of a mile, what was my surprise at seeing arranged in military order, on each side of the path, nearly two hundred boys, with sticks for guns, and little banners waving, and showing me, as I passed through their files, a sort of military honor; in addition to which, they raised their caps, and put their hands to their breasts, in token of affection. These were the scholars of the two schools which I had just visited, and to whom I had given Tracts. Having passed through the files, accompanied by the train that followed me from the village, the Oiconomos signified to me that they must now leave me; and after expressing to me the pleasure they had enjoyed in seeing me in their village, and the hope that they might one day see me again, they wished me a happy journey and returned. Just before the teacher of ancient Greek took leave of me, he presented to me three of his pupils, whom he considered the first in the school, and who had expressed to him a desire to go, if possible, to America, to complete their education. They are about 14 or 15 years of age, and the teacher spoke of them in high terms of commendation. I did not engage to send them, but told him that it was *possible* I might send them.

Leaving this interesting spot, formerly (according to the belief of the inhabitants) called Psophis, now Demitzana, whose barren tops and narrow ravines yield but a scanty subsistence, and where the people are obliged to resort to different trades, in order to gain their bread, but where they enjoy freedom, for the Turks never set foot in their village, (they came within half an hour's distance, and were frightened away by a stratagem of Colocotroni's son, who sent a few men in the night to the tops of different mountains around the Turks, with orders to fire their muskets near the same time; which being done, the Turks, about ten thousand in number, supposing that they were going to be attacked from every quarter, and that they would all leave their bones in this horrid region, made good their retreat as soon as possible, and Demitzana was not destroyed.) Leaving, I say, this interesting spot, where nothing but *freedom* would ever think of taking up a residence, I pursued my way on foot down the steep rocky side of the mountain, to the river Erymanthus. Here I mounted my mule, crossed over, and ascended the steep mountainous bank on the Western side, and for three hours pursued nearly the course of the river, whose banks in many places rise almost perpendicularly for hundreds of feet. Sometimes I rode just on the brink of these precipices, sometimes descending into deep ravines, which intersect the lofty banks, then ascending to a great height, and again diverging, so as to go down aslant, as a direct descent would have been quite impossible. Sometimes I was obliged to dismount and go down on foot; and so steep were the descents, that I was involuntarily hurried along down with great rapidity and much fatigue.

In the side of the mountainous rock, and almost perpendicular banks of the river, were pointed out to me the caverns in which the inhabitants of this region dwelt for a long time during the war.

Some had constructed houses on the cliff of a rock, which rose perpendicularly far above their heads, while from their threshold they looked down to an abyss, if I may so say, below. By some narrow path among the clefts of the rocks, they entered their dwelling, where a handful of men would have been able to withstand thousands. Here and there I observed a convent in a similar position, where the religious tenant has constantly before his eyes the rudest and grandest works of the Creator.

In four and a half hours from Demitzana, I arrived at Caritena, which is a village containing 150 houses and 850 souls. There are four churches, and four priests who officiate in them. There is one school of 70 scholars, taught by a priest from Scio, who was a student with Bambas. About one-third of the houses in this place were destroyed by Ibrahim and his army.

On my arrival, I called on the Demogerontes, presented my letter from the President, and after some delay, was furnished with a small upper room, over a shop, and half filled with grain. In the evening, the owner of the house, one of the Demogerontes, and the teacher of the school, with some others, called to see me, and I gave them Tracts, and spent two or three hours in very interesting conversation, during which they expressed a desire to have the Gospel, and to have schools established, that they might be enlightened.

Tuesday, 11.—The school-master called at an early hour in the morning. and asked for a copy of the Gospel in modern Greek, for the purpose of reading it to his scholars, and giving them occasionally religious instruction; and said that there was not a modern Greek Testament in the place. So I gave him one. A man also from Semnitza, near Demitzana, called and begged some Tracts for the school in his village.

My journey this day lay through a beautiful level country, with here and there a gentle elevation. The mountains around the plain appeared not half so barren as the first of those I had hitherto seen in Greece, but were covered with wood. Passed many shepherds feeding their flocks, and as the day was fine, and the scenery beautiful, I began to feel as if I had entered Arcadia, the ancient country of the shepherds. I had seen little before, since entering the province, which seemed calculated to lead one to sing the charms of a pastoral life.

I arrived at Leondari, quite fatigued, and on calling on the Demogerontes, was conducted to what they assured me was the best house in the village, and the one in which the President lodged, during his visit to this place. The master of the house was absent. His wife with two children, removed their ragged carpets and dirty clothes from one corner of the room, where I spread a blanket and sat down with my baggage all around me.—The poor woman, I found, had not bread to eat, and had been out to collect a few herbs for herself and her children. I immediately sent to the market place, to purchase some bread and meat for dinner—but the servant returned, saying that there was no meat to be found, and no bread, except a poor kind made of Calamboki. [Calamboki, in the islands, signifies Indian corn: but in the Morea, signifies a kind of grain far inferior to Indian corn.] Of this I procured a loaf, but found it so full of sand and gravel, that it was hardly fit to eat. A part of it, with some cheese I presented to the woman, who had not tasted bread for some time; but instead of eating it, she laid it up for her children, to whom she soon after divided it, reserving but a small portion for herself. This, thought I, is acting like a mother.

At length I procured some herbs, which my servants boiled, then mixed with cheese, and poured on oil, and this mixture I ate with bread, which was the best dinner I could procure, and was perhaps as good as that of any other person in the place. This place was destroyed by Ibrahim, and is still for the most part in ruins. It formerly contained, as I was informed, three or four hundred houses, now there are but fifty families, and two hundred and forty souls. All appeared to me to be in a very miserable situation. There is one church and one priest, who is called Oeconomos. He, together with the Demogerontes and some others, called to pay me a visit, and I made them a present of some Tracts.

Wednesday 12*th.*—The dinner which I ate the preceding day, well nigh made me ill, and for some time I feared an attack of fever. I however determined to pursue my journey, and at seven in the morning set out for Mistra, where I arrived in about eleven hours.

Mistra is about one hour to the West of the Eurotas, and at the foot of the highest peak of the Taygetus. A large proportion of what appears at a distance to be Mistra, is built on the slope of the mountain surmounted by a castle on the peak of a high eminence, and is without inhabitants. It was destroyed by the Turks during the revolution which happened about sixty years ago. What I should call the two faubourgs of the city, constitute the principal Mistra, which was, in great part, destroyed by Ibrahim.

Thursday, 13*th.*—In the morning, I walked out to see the ruins of the city, the state of the poor, and to visit the only school in the place, which consisted of three scholars, and the school commenced that day! To these three, as also to their teacher, I made a present of some Tracts, but they did not seem to feel any great interest in them. The city now contains about one thousand inhabitants, many of whom appear to be poor and all living in the midst of ruins. The place is generally considered, and acknowledged by the inhabitants themselves, to be very unhealthy, owing to the great exhalations from the plain, (on the Western border of which it stands,) and to the cold air rushing down from the snowy head of Taygotus.—(*To be continued.*)

FOREIGN NEWS.

By an arrival at New-York, Liverpool papers have been received to the 6th of June.

The Prussian State Gazette of the 30th of May, contains accounts from the theatre of war. Silistria has been invested, and on the 17th of May a body of 5,000 Turkish cavalry were attacked about two versts from Silistria, and forced to take refuge in the fortress. The Turks are said to have lost about 400 or 500 men, killed and wounded, and the Russians own to about 150 men, killed and wounded.

Under date of Odessa, May 8th, it is stated that the accounts from the neighborhood of Varna, speak of attacks made by the Turks on Baldechik and Kaverna, but do not confirm the reports that have been circulated, of an action there to the disadvantage of the Russians. The Russian fleet is said to be in the Gulf of Sizeboli.

Accounts from Bucharest to the 5th of May say:—The new campaign is opened. According to the Russian accounts, 120,000 men are to pass the Danube. The troops look very fine. The Turks are said to be strengthening all the approaches to Silistria, for three leagues northward. Choumla seems impregnable. It cannot be approached till eleven outworks are taken.

It is said that Smyrna is blockaded by the Russian squadron, and that it has warned off forty ships with provisions, and sent them to Syra and the Morea.

By an arrival at Philadelphia, Liverpool papers have been received to the 8th of June.

There are rumors of battles between the Turks and Russians. Among the rumors one is that Varna had fallen into the hands of the Turks after a horrible carnage. Another is that after the Russians had invested Silistria, the Turkish garrison made a sortie, and defeated the Russians who lost several thousand men.

It is stated that a very severe action took place on the 8th of May in the neighborhood of Rudschuck and Giurgevo, between the Turkish garrisons of those places, and the Russians without any decisive results.

Accounts from Bucharest of May 13, state that Gen. Diebitsch the Russian commander-in-chief had been wounded and been provisionally succeeded in the command of the army by Prince Eugine of Wurtemburg.

It is said that the Russian army in Wallachia has suffered greatly from the ravages of the plague.

Accounts from Zante state that Missolonghi, the scene of so much heroic Grecian valor, and which since 1825 has been in the hands of the Turks, has at last surrendered to the brave Greek Admiral, Miaulis.—*N. Y. Observer.*

MISCELLANEOUS SUMMARY.

London Religious Tract Society.—The receipts of this Society, last year, were $100,927. The total circulation of publications during the year, is 10,113,463—and the whole number circulated by the Society since its formation, is more than 130,000,000—in 48 different languages.

London Missionary Society.—Receipts last year, £42,000—being £1,100 more than those of the previous year.—Expenditures, £49,000.

Church Missionary Society.—Receipts last year, £53,462—being £10,400 more than the year previous.

London Jews Society.—Receipts, £12,830—exceeding those of the previous year, £103.

Hall in London for Anniversary Meetings.—A building will be commenced soon, in London, for the accommodation of the various benevolent Societies at their anniversaries.—It is to be large enough to hold 3000 persons.

Saxony.—The Leipsig Tract Society are publishing important works for the benefit of the students in the universities, such as "Erskine on Faith," "Scott's Force of Truth," &c.—The principles of rationalism have acquired such a deep root, both in the minds of the higher and lower classes of the people, being taught by so many university professors, that it is felt to be important to oppose their influence, by disseminating evangelical doctrines.—*N. Y. Obs.*

Norway.—A Committee has been formed at Christiana for printing useful works. The Religious Tract Society have authorized them to translate eight new Tracts, and to print editions of 5,000 each, to form the basis of a Tract Society for Norway. The Rev. C. Von Bulow, (the Prussian General, famous for the part which he took in the battle of Waterloo,) has visited the dangerous coast of Norway, and has made known the Gospel, by preaching and the circulation of Scriptures and Tracts, to many destitute people.—*Ib.*

Gipseys.—Successful efforts are now making in England for the improvement of the condition of the Gipseys.

The design originated with a benevolent individual, who, having had occasion to go to Winchester during the Spring Assize of 1827, went into court to speak to a friend during the trial of William Proudly, a Gipsey, for horse stealing; of which the result was the condemnation and execution of the unhappy man. His wife, an interesting young woman of twenty-two years of age, was in the outer court, with an infant in her arms, waiting in trembling anxiety the verdict of the Jury. This affecting scene operated so powerfully upon the mind of the Rev. Mr. Crabb, the benevolent person referred to, who had on frequent occasions seen much of the people called Gipseys, and had ample cause to deplore their forlorn condition, and their utter ignorance and indifference about religion, that he determined no longer to delay what he had long meditated, to bring forward their case with a view to its amelioration.—*Chur. Reg.*

Effects of Opium.—These wretches, as it were, mortgage their lives for a temporary exhiliration, reckless of the terrors sure to follow a relaxation in that customary dose which poverty must sometimes prevent their repeating. The effects of this pernicious drug has been described in a recent work by an English opium-eater, to the truth of which I can bear testimony from my own observation. Once I saw a wretch extended on the ground with glazed eye and sunken feature, apparently in the last stage of existence, with only just strength enough to moan out his prayers for a supply of opium. Some was given to him by a passenger, and I waited to see the effects. They were truly magical. From the time he swallowed it the lamp of life seemed gradually to rekindle. In a few minutes his countenance became flushed, and his features animated; he rose upon his haunches; he twisted his moustaches; he sprang upon his feet; he seized his wallet, and trudged off as nimbly and as merrily as a lamp-lighter.—*Twelve Years Military Adventure.*

Sheep.—Mr. Wm. Pickering, whose exertions to improve the stock of domestic animals in this country, we have had occasion heretofore to notice, passed through this village last week on his return from England, with several fine specimens of Leicestershire and Lincolnshire sheep, 19 in number. He also had a beautiful Shetland stud, two shepherd's dogs, and three English pheasants, which he was taking along with him. Mr. Pickering resides at an English settlement in Illinois, called Albion, and it is his intention to introduce extensively in his adopted State, the growth of the sheep above mentioned, the first of which, known as Blackwell breed, is famous for its mutton, and the second for its fine long fleece. From one of the latter, on the passage over, 19 1-4 pounds of wool was clipped in one shearing. He has little doubt also, of being able to naturalize the pheasant and making it common in our forests.—*Buffalo Jour.*

Anecdote.—At a meeting in one of the western towns of Massachusetts, for the purpose of forming a Temperance Society, a gentleman, who shall be nameless, occupied the floor for a time, advocating the suppression of gross drunkenness; but at the same time disapproving of the principle of entire abstinence, and pleading the necessity of temperate use, i. e. a little every day, in the case of some persons.—When he took his seat, a man more than half intoxicated, ragged, filthy, with a long beard, started up in a distant part of the house and exclaimed, "Mr. Mod'rator! 'Squire —— has 'spressed my mind, 'xactly!" This short speech overset the gravity of the assembly and the argument of 'Squire ——, both together; and a Society was formed without further difficulty, on the principle of entire abstinence.—*Jour. of Humanity.*

Williamstown, Mass.—The 4th of July was celebrated without spirits. Water and cider were the substitutes. A vote of thanks was passed, to the merchants of the town for the noble stand they had taken, in discontinuing the sale of ardent spirits.—*Amer. Adv. abr.*

An Anti-endorsing-note Association.—Judge Cartron, of Tennessee, has addressed, through the Nashville Gazette, a communication of considerable length, to the cultivators of the soil, and laborers, of Tennessee, upon the propriety of abolishing, by law, the custom of endorsing notes, or becoming responsible for a debt of another person in any way whatsoever, the usual securityships in courts of justice, of course, excepted. Many persons in Tennessee have pledged themselves to use all possible and lawful exertions to procure the passage of such a law; and no small excitement exists among the people.

Sabbath Mails.—The Post Master General has advertised for proposals for conveying the Mail on sundry routes in Indiana, Illinois, Missouri, Tennessee, Alabama, Mississippi, Louisiana, and Arkansas. A correspondent has sent us a paper containing the advertisement in part, and on which he has marked not less than 42 of these routes in four of the Western States, with respect to which, the arrangement is such, that the mail must either arrive, or depart on the Sabbath. Many of these routes are for a short distance, and the conveyance only once a week.—*Christian Mirror.*

Chinese Theatre burnt, with the loss of sixty lives.—A short time since, says the Canton Register of Dec. 13, at the district of Shantak, a religious drama was to be performed in honour of one of the idols of the land, and an immense crowd of women and children were assembled to be spectators. It is usual to announce the play by beating a drum, at three successive periods, and by letting off rockets. The second drum and a large rocket proclaimed the near approach of the performance; but the rocket fell on the leaf-covered stand which contained the women and children, set it on fire and burnt it to the ground, occasioning the melancholy death of upwards of sixty persons.

Another Visitation.—About a fortnight since, arrangements were made by the selection of Judicious committees for again visiting the whole city, (containing about 20,000 inhabitants,) to gather into the Sabbath Schools every child of ... age. Within the period of *one week* th... was accomplished. From this visitation it ... that Seven Hundred and Forty-Two ne... were obtained, and that little above 300 ... were left, whose attendance could not be ... —many of them belonging to Roman ... families and the parents of others, declini...
Albany Chr...

Catskill Mountains.—The view embrace... scape of one hundred miles in extent, N... and forty from W. to E. diversified by th... and different objects of a populous and w... vated region—a noble river, at the dista... few miles, dotted with moving objects of t... craft, steamboats, &c. You see the mou... Lake George, the range of green moun... Vermont and New Hampshire, and e... South through Massachusetts and Con... and ending at the Highlands, near Newb... the portals of the majestic Hudson. Imm... below the precipice, are farm-houses an... dwindled to the size of chicken-coops ... dren's play things, amid fields of yellow, g... The tall woods appear like a fringe of sh... around the cleared land, and men and ani... small insects.—*N. Y. Adv.*

A number of students of Franklin ... Georgia, have formed a Society "to ar... alarming progress of Intemperance."—*S...*

It is stated in the Boston Gazette, that ... ties on the cargo of the ship Franklin, ... few days since at that port from Canton ... mount to about $110,000.

In Springfield, N. H. Miss Cynthia Pe... ed in four days after having picked her e... a knitting needle. By a sudden motion ... head the instrument struck her chair; the ... penetrated her head, causing immediate ...

A juvenile association attached to a ... School in Charleston, S. C. raised in one y... wards of $200, and appropriated it to the ... jects of public religious charities.

The Philadelphia Gazette states, that co... ble quantities of North Carolina gold are ... ceived at the U. States Mint.

Dr. John M. Magil had twelve head ... killed by lightning on his farm at Waccam... C. on the 18th June.

James M. Hilliard, of Colebrook, N. H... ly captured nine young wolves in a hollow ... carried them home, 15 miles, six remaini... The bounty on whelps is 10 dollars each.

FORM OF A CONSTITUTIO...

FOR AN

Auxiliary Temperance So...

ART. 1. This Society shall be calle... —— Temperance Society," auxiliary ... merican Temperance Society.

ART. 2. Any person subscribing this C... tion shall be a member of this Society.

ART. 3. The members of this Society, ... that the use of intoxicating liquors is, fo... in health, not only unnecessary, but hur... that the practice is the cause of forming i... ate appetites and habits; and that while ... tinued, the evils of intemperance can ... prevented, do therefore agree, that we wi... from the use of distilled spirits, except ... cine in case of bodily infirmity; that ... allow the use of them in our families, ... them for the entertainment of our fr... persons in our employment; and that i... ways, we will discountenance the u... the community.

ART. 4. The officers of this Socie... a President, Vice President, Secreta... and Auditor; to be chosen at each a... of the Society; and who shall perfor... customarily assigned to such officers.

ART. 5. The officers of the Society ... sociated capacity, together with such ... other members as circumstances shall ... appointed, shall constitute an Execu... tee, to carry into effect all votes and ... Society, to devise and recommend th... for accomplishing its benevolent de... pose, from time to time, measures nec... ing funds; and in general, to perform... ties, in accordance with the principl... stitution, which they shall deem neces... moting habits of temperance to the gr... —They shall make an annual report t... of their proceedings, and through t... shall transmit, annually, to the Pare... account of the state, measures, suc... and expenditures of the Auxiliary.

ART. 6. The Society shall meet a... —— day of ——; and at such other ... be judged necessary by the Executiv...

OBITUARY.

(*Com...*)

Departed this life, in Fleming Co... bath morning the 26th ult., Mr. Jos... aged 60 years. For many years h... Elder in the Presbyterian Church ... burg. He was a man of much me... mility. He was firm in his adheren... during that awful crisis when instan... from the "faith once delivered to th... so numerous in this section of our c... his deportment before the world, a... retirement of the family circle, ma... a long period, a degree of faithful... fession which was most highly appr... who best knew him, and which we... truly characterised as unusual.

Such remains of the last and per... eration of professed Christians, are ... race which is succeeding them, wh... prolong, not the memory merely, b... their example. The latter, however, is ... ding from our view. The "Captain of th... tion" is sounding the retreat, and calling ... way from the field of battle, to exch... weapons of warfare, for the palms of vic... us, their children, it is left to "be follower... in so far as they were "of Christ."

We understand that the deceased has ... quest of $50 to the American Bible Soci... like sum to the American Board of Com... for Foreign Missions.

☞An Obituary notice of Miss Su... M'HENRY, will be inserted in our next p...

Also an Obituary of Miss AGNESS ... both of which came too late for this pap...

EDUCATION.

THE subscriber will open a School fo... both sexes, in the house in which ... near the College, on Monday, the 10th i... course of instruction will be similar to ... ed in the best Schools; embracing the v... dies necessary to complete a thorough E... ucation. The government will be mild a... nal. Pupils will have access to excelle... blank Maps, Diagrams, &c. to aid in th... tion of their studies.

W. WIL...

Refference to Rev. Jno. Ward,

August 3rd, 1829.

POETRY.

From the New-York Observer.

Every one who has been present at those seasons of silent devotion, which are now so common in many of our churches on sacramental occasions, must have been struck with the solemnity and impressiveness of the scene. The following chaste and beautiful lines are finely descriptive of worship conducted in this manner.

ON SILENT WORSHIP.

Let deepest silence all around
  Its peaceful shelter spread,
So shall that living Word abound
  The Word that wakes the dead.

How sweet to wait upon the Lord
  In stillness and in prayer!
What though no preacher speak the word,
  A minister is there.

A minister of wond'rous skill
  True graces to impart,
He teaches all the Father's will
  And preaches to the heart.

He dissipates the coward's fears,
  And bids the coldest glow:
He speaks; and, lo! the softest tears
  Of deep contrition flow.

He knows to bend the heart of steel,
  He bows the lofty soul;
O'er all we think and all we feel,
  How matchless his control!

And ah! how precious is his love
  In tenderest touches given:
It whispers of the bliss above
  And stays the soul on Heaven.

From mind to mind in streams of joy,
  The holy influence spreads;
'Tis peace, 'tis praise, without alloy
  For God that influence sheds.

Dear Lord, to thee we still will pray
  And praise thee as before;
For this, thy glorious Gospel day,
  Teach us to praise thee more. J. J. G.

THE HAPPY PILGRIM.

BY A. L. BARBAULD.

Gentle pilgrim tell me why
Dost thou fold thy arms and sigh,
And wistful cast thine eyes around?—
Whither, pilgrim, art thou bound?

"The road to Zion's gate I seek;
If thou canst inform me, speak."

Keep yon right hand path with care,
Though crags obstruct, and brambles tear.
You just discern a narrow track—
Enter there, and turn not back.

"Say, where that pleasant pathway leads,
Winding down yon flowery meads?
Song or dance the way beguiles,
Every face is drest in smiles."

Shun with care that flowery way;
'Twill [illegible]d thee, pilgrim, far astray.

[illegible] counsel do I need!"
[illegible]e who runs may read.

[illegible]ay that I must keep,
[illegible]y waters wide and deep!"

[illegible] through flood or fire,
[illegible]t step—thou must not tire.

[illegible]ve my journey past,
[illegible]will the daylight last?
[illegible]sky be bright and clear
[illegible]vening shades appear!"

[illegible] sun now rides so high,
[illegible] veil the evening sky;
[illegible]he sun, fast wears the day,
[illegible]ot stop—thou must not stay!
[illegible]hee pilgrim, on thy way!

[illegible]E LOST SOUL.

[illegible] *worm dieth not, and the fire is not* [illegible]*uenched.*"—Mark ix. 46.

[illegible]ul, thy certain ruin trace,
[illegible] the Saviour's offer'd grace.
[illegible] torments must I spend,
[illegible]never, never have an end!
[illegible]vell in torturing despair
[illegible] as atoms in the air!
[illegible] spent, as many thousands more
[illegible]nd upon the ocean shore;
[illegible]e done, as many yet behind
[illegible] when shaken with the wind:
[illegible] gone, as many to ensue
[illegible]s, and drops of morning dew:
[illegible]pire, as many millions more
[illegible] the millions past before:
[illegible]doleful years are spent in vain,
[illegible] by myriads again,
[illegible]own the thought, could I suppose,
[illegible]retched years were at a close,
[illegible]rd a hope—But, ah! I shiver
[illegible]e dreadful words, FOR EVER!

[illegible]estion on thy heart engrav'd,
[illegible] to be for ever sav'd!"
[illegible]s the sole reply,
[illegible]d thou shalt never die:
[illegible]d gives pardon, life, and peace,
[illegible]lt, and joys that never cease.

[illegible]SCELLANEOUS.

From the Amulet for 1829.

[illegible]E FISHERMAN.—By S. G. Hall.

[illegible]was as calm an evening as ever came from [illegible]aven: the sky and the earth were tranquil, as if no storm from the one had ever disturbed the repose of the other; and even the ocean—that great highway of the world—lay as gentle as if it had never betrayed—as if no traveller had ever sunk to death in its embrace. The sun had gone down, and the pensive twilight would have reigned over nature, but for the moon which rose in full orbed beauty, the queen of an illimitable world, to smile upon the goodly things of ours, and to give a radiance and a glory to all she shone upon. It was an hour and a scene which led to the contemplation of Him who never ceases to watch over the works he has made, and whose protecting care displays itself alike upon the solid land and the trackless wastes of the deceitful sea. On the western coasts of the county of Devon, which has been termed, and it may be added, justly, "the garden of England," upon such an evening, a group had assembled around one of the fisherman's cottages. The habitation was built in the true style of olden time, when comfort was the principal object of the projector. At either side of the door were scattered the lines and nets, and baskets, which betokened the calling of the owner, and the fisherman was taking leave for the night of this happy, loving family, who were bidding him "God speed" on his voyage. A fine old man was leaning his arm on the railing and talking to an interesting girl, whose hand rested upon the shoulder of a younger sister.—The stout fisherman, dressed in his rough jerkin and his large boots, which reached far above his knees, was in the act of kissing a little cherub, who seemed half terrified at being elevated so high as the father's lips; while the wife and mother, with her infant nursling on her lap, was looking anxiously upon her husband as she breathed the parting blessing, and the prayer for his safe return. A little boy, the miniature of his father in countenance and in dress, bearing a huge boat cloak about his shoulders, and the lanthern that was to give light when the moon departed, completed the group—if we except a noble Newfoundland dog, some steps in advance of the party, watching for the nod to command his march to a kind of pier where the fisherman and his boy were to embark.

"Good luck, good luck!" exclaimed the old man, "good lack, and safe home again, John: ye want no more than God's blessing, and that ye may have for asking: but ye may as well take mine too—God bless ye, and good by to ye."

The blessing was heartily echoed by his kind partner and his children, and whistling as he went, with his boat-hook on his shoulder, his dog Neptune before, and his boy following, he trudged along to the beach.

With the earliest dawn of morning the fisherman's family were astir: the elder girl was busily arranging the little parlor, while the younger was preparing the breakfast table, and the mother spreading before the fire the clothes of her husband and her boy. An hour passed; and she grew somewhat uneasy that he had remained beyond the usual period of return. Another hour had elapsed, then she said to her father, "father, go out to the hillock, and try if you can see his sail upon the water; he seldom stays so long when the sea was calm and the weather fair; my little boy too was not quite well last night, and this alone should have hastened him home."

The old man went forth and one by one his grand children followed him until the mother was left alone, rocking the cradle of her unconscious babe. After the lapse of another hour, her daughter entered with news that a neighbor had spoken to her father in the night, and he would certainly be soon home.

"God grant it!" said she, and she spoke in a tone of deep anxiety—"he never staid away so long but once, and that was when he saved the crew of the ship Mary, and then the whirl of the sinking vessel had well nigh made his grave."

Again she stirred the fire, again arranged the clothes before it, and poured some hot water into the tea cups. Still the breakfast remained untouched.

The sun was now soaring to his meridian height, when once more the family assembled in their humble dwelling: the prop of the whole was yet wanting. They sat down to their cheerless meal; the seats at either side of the wife remained vacant. The old man was the only individual who appeared to anticipate no evil, but he hastily finished his breakfast and went forth.

The Moon was rapidly passing, and the sun had already given tokens of the glory of his departure, when the fisherman's wife, having lulled her infant asleep, went herself to the hill that commanded an extensive view of the wide spread ocean. All the little household soon assembled on the spot, but i. boat was seen on the waters—nothing that could give hope except the waves which looked too placid to be dangerous.

Their deep dread was no longer concealed: and while the old man paced to and fro, looking earnestly at brief intervals upon the lonely sea, the mother and daughter were sobbing audibly.

"Fearless let him be whose trust is in his God!" exclaimed the father. The sentence was uttered involuntary, but it had its effect.

"Ay," said the mother, "he always trusted in God, and God will not forsake him now."

"Do you remember Jane," continued the old man, "how often Providence was with me, amid the storm and the wreck, when help from man was far off, and would have been useless if near?" And they cheered and encouraged one another to hope the best, but to submit to the decree of Heaven, whether it came as the gentle dew to nourish, or as the heavy rain to oppress. From that hillock which overlooked the ocean, ascended their mingled prayers that God would not leave them desolate.

The fisherman—the object of their hopes, and fears—had been very successful during the night, when, at day break, as he was preparing to return home, he remembered his promise to bring with him some sea weed to manure the potatoe plot behind his cottage. He was then close to rocks which were only discernible at low water; he pulled on them, jumped on shore, fastened the painter of his boat to a jutting part of a cliff, and took his boat hook with him. He collected a sufficient quantity of the weed; but in his eagerness to obtain it, had wandered from his landing place, when he heard his boy loudly hallooing, and exclaiming that the painter was loose. He rushed instantly towards the boat, which was then several yards off: the boy was vainly endeavoring to use both the oars; and Neptune, the faithful dog, was running backward and forward howling fearfully, as if conscious of his master's danger, at one moment about to plunge into the waves to join him, and the next licking the face and hands of the child, as if he foresaw that for him his protection would be most needed.

The fisherman perceived at once the desperate nature of his situation; the tide he knew was coming in rapidly, and his hope of escape was at an end, when he perceived that his boy, in an effort to use the oars had let one of them fall overboard. "Father, father," exclaimed the poor lad, "what shall I do?" The boat was at this moment so distant that his distracted parent could scarcely hear the words, but he called out to him as loud as he could, to trust in God, the father of the fatherless. He then stood resigned to the fate which he felt awaited him, and watched the drifting boat that bore the child in peril from the fatal rocks. He had offered up a brief prayer to the throne of mercy, when in an instant, a light broke upon his mind. "Good God," he exclaimed, "I may yet be saved." With the energy of hope battling with despair, he collected all the stones around him, and heaped them rapidly upon the highest ledge of rock: it was indeed wonderful how he could have gathered so many in so short a time; but the Almighty gave strength to his arm, and he was laboring, not for life merely, but for beings still nearer to him. The tide came on, on, on, and soon obliged him to abandon his work. He then mounted the pile he had heaped, planted his boat hook firmly in one of the crevices of the cliff, and prepared to struggle for existence: but his heart failed him, when he considered how slight was the possibility that the waters would not rise above his head. Still, he determined to do all he could to preserve life. The waves were not rough, and the boat hook supported him.

The awful moment rapidly approached; the water had reached his knees; but he stood firmly, and prayed that he might be preserved. On, on, on, it came, slowly and gently, but more fearfully than it raged around its destined prey: soon it reached his waist, and then he prayed it might go no higher. On, on, on, it came, and his shoulders were covered: hope now died within him, and he thought of himself no longer, but of those who were so dear to him—his wife his children and his father—it was for blessings on them that he then implored heaven. Still on, on, it came, and he was forced to raise his head to keep as long as possible from death; his reason was almost gone, his breath grew feeble, his limbs chill; he panted, and his prayers became gurgling murmurs. The blood rushed to his head; his eyeballs glared as if they would start from their sockets. He closed them with an effort, and thought for the last time on the home that would soon be wretched! Horrible images before him—each swell of the wave seemed as if the fiends were forcing him downward, and the cry of the sea bird was like their yell over their victim. He was gasping, choking, for he had not strength to keep his head above the waves, every moment it was splashing upon them, and each convulsive start that followed, only roused him to the consciousness, if consciousness it could be called, that the next plunge would be his last.

Merciful powers!—at the very moment, when the strength and spirit of a man had left him, and the cold shudder of death had come on, he felt that the tide rose no higher. His eyes opened, closed, and a fearful laugh troubled the waters! They eddied in his throat, and the bubbles floated around his lips—but they rose no higher—that he knew—again and again his bosom heaved with a deep sob, as he drew in his breath, and gave it forth in agony. A minute had passed since the salt sea touched his lips; this was impossible if the tide still flowed—he could reason so much. He opened his eyes and faintly murmured forth, "O God be merciful." The flow of the ocean had nearly ceased; there he still stood motionless; but praying and weeping; thinking of his beloved home, and hoping that his place there might not be for ever vacant. The waters in a short time subsided, and he was enabled to stretch his chilled limbs, and then to warm them by exercise.—Soon the rock was left dry as before, the fisherman knelt down upon the desolate spot among the billows—and prayed and blessed his Creator—his Preserver!

Oh! it was the well known bark of his faithful dog that he heard above the waves; in another moment the creature was licking his pale cheek. He was saved. He was saved; for his own boat had touched ths shore, and his own boy was in his arms. He had been drifted to the land, and had easily found those who had rowed hard for the chance of saving his father's life.

Now homeward, homeward! he exclaimed. Homeward, homeward, echoed the child, and Neptune jumped and barked at the welcome sound.

The fisherman's family were still supplicating Providence upon the hillock that overlooked the deep, when the old man started from his knees and exclaimed:—"We are heard! there is a speck upon the distant waters."

"Where, where," was echoed by the group; and he pointed out what he hoped to be the absent boat.

They eagerly strained their eyes but could see nothing; in a few minutes, however, all perceived a sail; still it was impossible to tell the direction in which its course lay.

Then was the agony of suspense; it continued, however, but for a short time, a boat was evidently advancing towards the shore; in a few minutes they could clearly perceive a man at the bow, waving his hat above his head, and soon after the well known bark of Neptune, was borne to them by the breeze. The family rushed to the extremity of the rude pier, and the loud huzza of the fisherman was answered by the "welcome, welcome," of his father, and the almost inarticulate "thank God," of his wife.

And now all was joy and happiness, in the cottage, where there had been so much wretchedness; the fisherman, his boy and his dog, were safe from the perils of the great deep; but he would return no answer to the many questions, as to what had detained him so long beyond the usual hour of his return. "Wait, my wife," said he, "until we have dressed and refreshed ourselves, and you shall know all: but before we do either, let us bless God for his mercy, for out of great danger hath he preserved me."

Never was there a more sincere, or more earnest prayer offered up to the Giver of all goodness, than ascended from that humble dwelling. And when the fisherman had told his tale how fervently did they all repeat the words that had given them so much consolation in the morning.

"Fearless let him be whose trust is in his God."

OF THE PRESENCE OF GOD.

"Walk before me, and be thou perfect." Gen. xvii. 1. They are the words of God to Abraham, instructing us, that to live in the presence of God is the way to perfection. We never depart from that way, but by losing sight of God, and forgetting our dependence upon him. God is the light by which we see, and the end at which we should aim. In all the business and events of life, we should consider only the order of his providence, and we shall maintain, a sense of his presence, in the midst of our avocations, as long as we have no other intention in performing them, but purely that of obeying him.

"I will lift up mine eyes to the hills, from whence cometh my help." Psalm cxxi. i. Looking only to our feet, will not be sufficient to deliver us from the many snares that surround us; the danger, indeed, is below, but the deliverance can come only from above; thither must we lift up our eyes to him, from whom our help cometh. Our enemies encompass us incessantly; nor are we in less danger from within, by reason of our infirmity; we have no hope but in Jesus Christ who has overcome the world for himself and for us; his omnipotence will support our infirmities. Fenelon.

JOHN NEWTON'S LIBERALITY.

In the London New Baptist Miscellany we find a letter to the Rev. Dr. Ryland from the late Rev. John Newton, dated July 28, 1795, which breathes a truly Christian and Catholic spirit. He says:

I am comforted with this thought that the hour is coming when we shall be all of one mind. May we now be of one heart! There are neither Churchmen nor Dissenters, neither Independents, Baptists, nor Methodists in heaven. They are all worshippers and followers of the Lamb that was slain. Should I be charged with being a party man, myself, probably I ought to plead guilty, for who can understand his own errors? I hope I may honestly say, that I watch, pray, and endeavor to be less influenced by a party spirit, and to love those all alike who give evidence that they are new creatures, and baptized with the Holy Ghost, whether their baptism by men has been in a tub, or a pond, or a river, or by only pouring a little water on their faces.

After Ridley and Hooper had almost quarrelled about copes, surplices, and other trifles, they were both shut up by Queen Mary as sheep for the slaughter; then Bishop Ridley wrote to Hooper to this purpose: "though you and I could not agree about *black* and *white*, I rejoice to find that we can agree in *red*." Perhaps the present state of things may produce something of this effect. A storm that drives the sheep of Christ (who scatter and divide of themselves) closer together, may be perferable to a calm, which, by seducing them into a wrong spirit, makes them ready to bite and devour each other.

Baptist as you are, my heart prays sincerely for your comfort and success, that the Lord may fill your heart with his wisdom, grace, and peace; that he may bless you in your family, your ministry, in your academy, make you a happy instrument of watering many by his Gospel, and that you may be abundantly watered in your own soul from himself.

IMPORTANCE OF PRAYER.

Conceive an individual to be borne on the wings of an eagle to heaven, to have the uncounted riches of the treasury of God displayed to him—to have a key put into his hands, and to be told, "This is the key of all those treasures, use it and they are your own for ever." Such a key, my Christian brethren, to all the unsearchable riches of heaven, is *devout and believing prayer*. This opens the door to the treasury of God: "If any man lack wisdom let him ask of God, who giveth liberally and upbraideth not." Nothing is more obvious to a mind intent on its own movements, than our dependence upon some mysterious power without, and superior to ourselves—upon a power generally speaking, acting or refusing to act, according to the nature and spirit of our supplications. There are seasons for example, when the most trifling event, the weakest cavil against religion, the slightest shaft of ridicule, has power to fasten itself upon the mind, and disturb its purposes. Can this be the same mind which has a thousand and a thousand times, without difficulty, sustained or repelled similar attacks? Yes. But you have been cold and negligent in your devotion, and your strength like that of Sampson, has departed from you. He who alone can "establish, strengthen, and settle" the soul, has left it the novelty and emptiness of its resources. On the contrary, are there not moments when nothing seems to disquiet you—when faith rises triumphant over every obstacle—when the mind appears to be lifted up above the trials and temptations of life, into a region of undisturbed serenity, purity and joy—when the realities of the Gospel so filled it as to leave no avenue for doubt to enter—when the soul, unseduced and unterrified by surrounding objects, is able through good report and evil report, through persecution, trial and loss, to pursue its calm and unfaltering course, and when in fact you are able to trample on the things of this world? If so, I would appeal to your own experience, whether such seasons have ordinarily followed your sincere and ardent supplications to the throne of grace. Prayers in short, opens a way of communication between heaven and earth, and when the way is thus opened, the blessing never fails to descend.—*Rev. J. W. Cunningham's Sermon.*

THE WORLD IS NOT OUR HOME.

Let us suppose a traveller in some distant country who met with nothing but insults and reproaches on every side, how gladly would he anticipate the period when he should be re-united to his family and friends. This hope would cheer his spirits amidst all the calamities it might be his lot to endure.

Such is the case with the true followers of Christ. Well persuaded that he is but a "stranger and pilgrim here," as were his fathers: he esteems not this world his resting-place but seeks a better, even a heavenly country. Amidst the numerous trials and sorrows that necessarily await him in his passage through this "vale of tears," he rejoices in the consideration that the time is fast approaching when the wicked shall cease from troubling, and the weary shall be at rest. Most of the troubles that afflict the Christian, will be found on examination to be the result of confining his hopes to this life. "We all get wrong," as a pious lady observed, "the moment we forget that this is not our rest." Though every day's experience fully proves the unsatisfactory nature of every earthly enjoyment; yet such is the present depraved condition of man, that he is too frequently forgetting this, and fixing his hopes on something in this world. Thus he plunges himself into distress and sees a further confirmation of that important truth—that the blessed Saviour is our only satisfying portion.

SIN AND HELL CONNECTED.

There is a connexion between sin and hell. They only differ in degree in the present experience of the wicked; hell is not only insured but begun. He is remarkable already in the strife between his convictions and his inclinations, in the reproaches of his conscience, in the tyranny of his passions, in the contempt of the wise and good, in the vexations of life, in the fear of death.—What he now suffers is sufficient to prove a tendency in sin to produce misery; and the only reason why he is not completely miserable at present, is because he has now the advantage of diversion, because he lives in a mixed state of things, because he is under a dispensation of forbearance and mercy; but all these preventions will soon give way, and the perfect result of sin will be—read it in the Scriptures, and tremble!—[*Jay.*

INFIDELITY.

When a *candle* burns and gives light to a house, many wonderful things contribute to the phenomenon. The fat of the animal is the work of the creator; the wick is from the vegetable wool of a singular exotic tree; much labor of man is concerned in the composition, and the elements that inflame it are those by which the world is governed. But after all this apparatus a child or a fool may put it out, and then boast that the family are left in darkness, and are running against one another. Such is the mighty achievement of an infidel as to religion; but with this difference, that what is *re[illegible] darkness* is by him called *illumination;* and there is no other difference between the two cases.

CRUELTY TO ANIMALS.

Even the meanest insects receive an existence from the author of our Being, and why should we abridge their span? They have their little sphere of bliss allotted them; they have purposes which they are destined to fulfil; and when those are accomplished, they die. Every thing that has life is doomed to suffer and to feel; though its expression of pain may not be capable of being conveyed to our ears. To torture is unmanly; to tyrannize, where there can be no resistance, is the extreme of baseness. He who delights in misery, or sports with life, must have a disposition and a heart, neither qualified to make himself happy, nor ever to make others so.

MORAL HONESTY.

They that cry down moral honesty, cry down that which is a great part of religion—my duty towards God, and my duty towards man. What care I to see a man run after a sermon, if he cozen and cheat as soon as he comes home. On the other side, morality must not be without religion; for if so, it may change as I see convenient. Religion must govern it. He that has no religion to govern his morality is not a dram better than my mastiff dog; so long as you stroke him and please him, and do not pinch him, he will play with you as finely as may be; he is a very good moral mastiff; but if you hurt him, he will fly in your face and tear out your throat.—*Seldon.*

THE SICK BED.

"Why did you never tell me these things before?" said an unconverted man, dangerously sick, to his minister, who was urging on him the duty of immediate repentance. "My dear sir," said his minister, "I *have often* told you these things." How true is it of many in the days of health and prosperity, that "hearing they hear not," even the most faithful instructions on their danger and duty. This man recovered of his sickness, and lived much as he did before! another proof that the alarms of the sick bed, or death bed, do not of course end in conversion to God.—*Pastor's Journal.*

FUTURE PUNISHMENT.

The wrath to come.—What a heart affecting, yea, soul affecting description of that wrath, which doth await every wicked and impenitent sinner, is here presented:—it is a *wrath to come:*—after thousands, yea, millions of years, that sinners have been under it, still it is wrath to *come;* and they are as far from being delivered from it, as at the first hour they fell under it.

PRACTICAL ATHEISM.

The three great apostles of practical atheism, that make converts without persecuting, and retain them without preaching, are Wealth, Health and Power.—*Lacon.*

He that overcomes evil with good, overcomes three at once; himself, his adversary, and the devil.

The world seldom appreciates merit—but pays homage to fortune's favorites.

DR. S. C. SLOANE,

Late of Tennessee,

INFORMS the citizens of Danville and its vicinity that he has removed to this place with a view to the practice of his profession in its various branches. He may be found, at all times, in his office on Main Street, opposite to the Book-store of Capt. Youce, except when absent on professional business. From the length of time he has been engaged in the practice of his profession, he expects to give satisfaction to all who may commit themselves to his care.

Danville, July 22nd, 1829.